1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

household, a certain amount of fidelity to each other, rearing of children) which are not required of them before marriage.

Old people, of whom there are relatively few in this society, are treated with respect, but not exaggerated deference. In fact in many respects they are considered less than complete members of society, inasmuch as they are unable to carry out many of the functions required of more vigorous members of the group. The respect for old age varies with the intelligence of the aged individual. For instance, David at Sawari is deferred to on account of his lore and skill in religious techniques; his mind is still functioning actively, and thereby he maintains his social position despite his uselessness as a hunter and laborer. He is the only aged person in Sawari, and he is by no means completely decrepit. Two very infirm old women observed by me, one at Kurasani, the other at Baramita, were unable to move from their hammocks. They were fed and treated well, but ignored in regard to the decisive actions of their respective communities. Several old men, still more or less active physically, whom I observed at various places in the area, occupied positions no better and no worse than their personalities, physical exploits, and intelligence won for them. There is no pattern of implicitly obeying old age, of consulting it with reverence, simply because of age.

The Drinking Spree. We have discussed the underlying factors which serve to hold the individuals of the group together. In an individualistic community, where everyone goes about his own business and is largely self-reliant, what mechanism is at work to remind the members of the group of their common interests? We have seen that in everyday affairs men and women may meet face to face in pairs or threes, incidentally to their daily life, but we have as yet seen no occasion on which all the members of the group come together to renew the ties that bind them into one community. If one searches for a mechanism which periodically reunites the group, a mechanism of socialization, I think it must be found in the drinking spree.[1]

Throughout the year, when the cassava can be spared for making drink, sprees are held occasionally. During the months of

[1] Certain religious functions call together the whole community, notably the supplication to the spirits for a good cassava crop (described in the section on Religion). On these occasions, however, the lay members of the settlement are merely spectators or auditors of the ritual carried on by the piaiyen.